will benefit her health, which has, for some time, being rather delicate. Miss Adams accompanies her uncle for the purpose of visiting relatives in the old country. The party expect to sail from New York, August 6th. on the S. S. *Montana*, of Guion & Co's line.—POSTPONED.—A private dispatch has been received by Elder Joseph F. Smith, stating that no vessel of Guion & Co's line will sail from New York for several weeks. In consequence of this Elder John Nicholson and accompanying party of missionaries and visitors, for Europe, will not leave for England till on or about August 13th.

THE SEARCH FOR WATER.—The workmen detailed to open the springs in City Creek Cañon, with a view to increasing the water supply, began operations on the one that rises in the gorge known as Green Bushes, about three and a half miles from the mouth of the cañon. The spring was ditched and a flume placed, to convey the water across the road into the main channel. A considerable stream was here obtained, and the success of the operation strengthened the hopes of Watermaster Hyde that the plan, as a whole, would prove a fruitful one. The laborers are now at work a little above Green Bushes, on other water prospects. It is the design to forward the work energetically this summer, to the fork of the cañon a distance of about seven miles from the mouth, and in the fall to continue operations in each gorge, prosecuting the enterprise until every water resource in the cañon is made to yield to its utmost capacity.

ARTESIAN WELL MACHINERY.—We understand another move is being made by the city in the matter of obtaining artesian wells. The mayor, and the special committee appointed to aid him in the matter, have entered into an arrangement with Mr. Pierce, of California, now in the city, to manufacture the necessary boring machinery at the railroad shops. Mr. Pierce who is thoroughly acquainted with the artesian well business, from the manufacture of the tools to the boring process, will have a number of blacksmiths to help him with the preliminary work. It is estimated that the machinery can be manufactured here as cheaply as it could be imported from the east, leaving the advantage of supplying home labor in favor of its being made at home. In the preparing of the machinery, calculations will be made for sinking 1,500 feet below the point where bed rock will be found, or at least that distance below the point now reached by the preliminary shaft.

The *Methodist* says, "Last week witnessed a Mormon arrival, consisting of several hundred subjects of Queen Victoria, which reminds us to ask our English cousins why they make faces at us about Mormonism? If they would kindly stop sending us British Mormons we could perhaps manage to reform our own, though we got fourfifths of them from Europe." The foregoing came over the wires form New York this morning. Would it not be better for the Methodists to turn their efforts for "reform" towards their own internal corruptions and divisions? A large number of the "Mormons" were once members of the Methodist Church, and its inconsistencies, false doctrines, insincere and greedy ministry, and general contrast to the early Christian Church caused them in the first place to look for something purer and better, which they found in what is vulgarly called "Mormonism." And the "Mormons" will still flock together from the four quarters of the earth in fulfilment of Scripture prophecy, no matter how badly the *Methodist* may feel about the gathering.

SINGULAR.—The Whitehall *Review* (English) recently made the following statement: "Dr. Cumming ought to be happy! It appears that at the War Office they were discussing the precise spot where a decisive battle would be fought in the event of all the world being at war, and that they pitched on a coincidence of latitude and longitude which, on an old map, was named 'Armagedon.' Whether an angel marked this ominous geographical expression on the old map is not stated." Dr. Cumming is a noted expounder of the prophecies of the Bible, and who contends that, as a rule, they will receive a literal fulfilment, that these are the latter times and that the world is approaching a preliminary crisis to precede the second advent of the Saviour. He is the author of a remarkable pamphlet entitled "The Coming Struggle," in which he predicts, on the basis of bible prophecy, a general crash of nations.

Mankind is bad enough, but man *unkind* is most horrible.

"What is editorial courtesy?" asks a Southern paper. Why, it is when a Southern editor is caught stealing chickens at midnight and his brother-editors kindly allude to the matter as a "strange freak of a somnambulist."

"You are the dullest boy I ever saw!" crossly exclaimed a bald-headed old uncle to his nephew. "Well uncle," replied the youth, "you can't expect me to understand things as quick as you do, because you don't have the trouble of getting 'em through your hair."

POETRY.

THE TWO GLASSES.

There sat two glasses filled to the brim,
On a rich man's table rim to rim,
One was ruddy and red as blood,
And one was clear as the crystal flood.
Said the glass of wine to the paler brother,
"Let us tell the tales of the past to each other;
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight,
Where I was king, for I ruled in might.
From the heads of kings I have torn the crown,
From the height of fame I have hurled men down;
I have blasted many an honored name,
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than king am I.
Or than any army beneath the sky:
I have made the arm of the driver fail,
And sent the train from the iron rail:
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said, 'Behold how great you be!
Fame, strength, wealth, genius before you fall,
And your might and power are over all.'
Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast
Of a king dethroned or a murdered host;
But I can tell of a heart once sad,
By my crystal drops made light and glad,
Of thirsts I've quenched and brows I've laved;
Of hands I have cooled and souls I have stayed;
I have leaped through the valley, dashed down the mountain,
Flowed in the river and played in the fountain,
Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and eye;
I have eased the hot forehead of fever and pain;
I have made the parched meadows grow fertile with grain;
I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my will;
I can tell of manhood debased by you,
That I have lifted and crowned anew:
I cheer, I help, I strengthren and aid:
I gladden the heart of man and maid;
I set the chained wine-captive free,
And all are better for knowing me,"
These are the tales they told each other,
The glass of wine and paler brother,
As they sat together filled to the brim,
On a rich man's table, rim to rim.

Public Opinion.

DIED.

HATT.—At Bath, Somersetshire, July 14th. Ann Hatt, aged 22 years. She died in full faith of the Gospel.—Utah papers please copy.

MILES.—On the 31st of July, at his residence, Tregunter Road, West Brompton, Middlesex, of old age and general debility, Henry William Miles, grandfather of Elder John H. Miles, now labering in the London Conference. Deceased was born 5th April, 1797.—Utah papers please copy.

WALLIS.—At London, Middlesex, August 17th, of old age, Elizabeth Hearknett Wallis. Deceased was born at Epping, Essex, February 14th, 1791, and died in full faith of a glorious resurrection.—Utah papers please copy.

HEMSLEY.—At Mill Creek, Utah July 5th, Frances S. Hemsley, wife of Richard Hemsley. Born Feb. 2nd, 1846, at Newton Heath, near Manchester, England; emigrated to Utah in the fall of 1868. She was a true Latter-day Saint, and died beloved by all her acquaintances.—"News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME SAITH THE LORD."—*Isaiah* liv, 17.

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FROUDE AND RELIGIOUS UNCERTAINTIES.

The article written by Froude the historian for the *International Review*, will not cause as great a sensation when read in full, as was created by the extracts given in advance of its publication, with the comments of leading journals. And indeed the name of the author rather than the merits of the article on "Science and Theology, Ancient and Modern," gave it prominence, and caused its assertions to be viewed with so much concern. The most striking portions of it have already been given to the public, and little more, if as much, comment will probably be made over the article itself than was evoked by the extracts that preceded it.

It is well written, and the history of the rise and progress of Greek philosophy, culminating in the theories of the Roman Lucretius establishing the sovereignty of science and the fallacies of paganism, exhibits the skill of the practiced historian, while his sketch of the swift advancement in scientific thought and the rapid developments of the last half century, with its almost corresponding departure from the standards of religious faith and ecclesiastical authority, show much thought and a just appreciation of modern advancement on the one hand, and retrogression on the other.

Still there is a feeling of disappointment experienced by the reader at the abrupt conclusion of the article, and it bears the impression of an opening chapter to a work of which it merely foreshadows the design.

There is one remark on which we offer a few words of comment, it is this:

"The universal assent which constitutes certainty has been dissolved into the conflicting sentiments of individual thinkers."

This rightly represents the chaos into which modern Christianity is drifting. It is the consequence of the absence of legitimate sacerdotal authority. Without a Prophet, without a priest divinely authorized, without communication from the Almighty, except the dead letter of past revelation translated by uninspired and

biased human learning from imperfectly authenticated documents, it is astonishing that the elements of Christendom have adhered so much and so long as they have. Tacit submission to dogmatic assumption, the power of the gospel of force, the ignorance of the masses, the union of perverted churches with despotic States, and the slow development of general human thought for centuries, have kept mankind in the grooves marked by the machinery of ecclesiasticism, and held the world in the meshes of priestcraft.

The recent controversy on eternal punishment is an illustration of the lack of knowledge that obtains among professedly authorized expounders of divine truth, in regard to matters that a few years ago scarcely raised a doubt, and shows the truth of the remark we have quoted from Froude.

But is not this an undesirable, even a lamentable condition of religious affairs? Endless disputes and no recognized standard. Doubt ruling, faith dethroned. The existence of God and the soul of man, the future life, the object of present existence, the accountability for human actions, the doctrines of retribution, redemption, eternal justice, and the triumph of right, all open questions involved in perplexing uncertainty. Verily this is a poor showing, after many centuries of Christian dogmatism!

Isaiah, the Hebrew Prophet, speaks of the time when "the earth shall be full of the knowledge of God," when "All shall know him from the least to the greatest." It is very evident to those who think as well as believe that this can never transpire without further revelation, and the re-establishment of legitimate authoritative teaching. As the New York *Herald* remarked, when referring to the state of things described by Froude, "the world never needed 'thus saith the Lord' as much as now." Yet the theologians of the times are more hostile to any expression of a probability of such a revival of divine communication than the masses of the people. They assume the position that revelation not only became silent some hundreds of years ago, but that its cessation was final, that "the awful voice of prophecy is closed for ever," and that no matter how tangled up in misconception, uncertainty, and human fallacies mankind may become, the eternal Father will never speak again to his earthly children and instruct them from on high. It was ever thus. Self-constituted administrators of divine truths and ordinances always opposed the actual word, authority and designs of heaven. They slew the Prophets of old—they were the real crucifiers of the Christ. They instigated the murder of Joseph and Hyrum, the Prophet and Patriarch of the nineteenth century, and they stir up hatred and strife against those who have the word of the Lord for the people of the present age.

But the Church, whose central point is in this Territory, has the consolation, amidst the doubts, contentions, and infidelity of the times, that a standard of truth is again set up on the earth, to which, ere long, the honest hearted and fair minded of every nation will gather. That certainly can be attained in regard to numerous questions that now agitate the religious world. That while individual thought need not be cramped, nor personal freedom be in the least curtailed, there is in the Church an authoritative Priesthood, holding the keys of revelation, which form the end of controversy. And that the Spirit which moved upon the face of the unformed and nebulous mass in the beginning, and brought light out of darkness, that manifests the deep things of God, bears witness of the Father and the Son, and guides unto all truth, is now ready to give sure testimony and make plain the path of salvation to all who will comply with the necessary conditions to its reception.

What has been revealed in this age of uncertainties forms a safe guide for the present, and when the world is ready for the outpouring, the word of the Lord will unfold hidden mysteries, disclose the principles around which human folly has woven the webs of obscurity, reveal things kept secret from the foundations of the world, and flood the earth with celestial light from the glorious sun of righteousness.

"To-day, the wicked will do wicked-

ly, and none of the wicked shall understand; but the wise shall understand." But the time is coming when judgment will sweep away the refuge of lies, the power of priestcraft, and the soul-fetters of the deceiver. Then the fogs of uncertainty will be lifted, sceptisim will be slain, and faith will mount the throne of the human heart; the vail of the covering will be withdrawn, and the bright realities of the higher spheres will be as demonstrable as the plainest principles of the exact sciences. The dense mind may mock at the saying, but as sure as light dissipates darkness, so sure will that which people call "Mormonism" be the means of effecting these grand results. —*Deseret News.*

ARE WE OF IRSAEL?

BY ELDER GEO. REYNOLDS.

—o—

"Israel shall blossom and bud and fill the world with fruit,"—*Isaiah.*

[CONTINUED FROM PAGE 515.]

We contend that where Israel is not under the ban of God's displeasnre through its sins and follies, it leads the world. Its sons are princes among men and the ministers of God's law to all people, indeed that in it, according to the oft repeated promise, all the families of the earth will be blessed. Here we may be interrupted by our readers (for it is Latter-day Saints we are addressing) with the question if we have forgotten the ten tribes hidden by Divine Providence in the far off frozen regions of the north, and environed by a belt of snow and ice so unpenetrable that no man in modern days has reached them. Now, we have not forgotten them, and through them, we believe, as through Lehi and others, have the promises of God to Jacob and Joseph been partially fulfilled. But we ask further, is it altogether improbable that in that long journey of one and a half years, Esdras states it, from Media, the land of their captivity, to the frozen north, some of backsliding Israel rebelled, turned aside from the main body, forgot their God, by and by mingled with the Gentiles and became the leaven to leaven with the promised seed all the nations of the earth? The account given in the Book of Mormon of a single family of this same house, in its waywardness, its stiff neckedness before God, its internal quarrels and family feuds are, we fear, an example on a small scale of what most probably happened in the vast bodies of Israelites who for so many months wended their tedious way northward. Laman and Lemuel had "no doubt" many counterparts in the journeying ten tribes. And who so likely to rebel as stubborn, impetuous, proud and warlike Ephraim. Rebellion and backsliding have been so characteristically the story of Ephraim's career that we can scarcely conceive that it could be otherwise and yet preserve the unities of that people's history. Can it be any wonder then that so much of the blood of Ephraim has been found hidden and unknown in the midst of the nations of northern Europe and other parts until the spirit of prophecy revealed its existence? But before proceeding further in our research, it may be well to insert the words of one having authority, to the effect that the Latter-day Saints are of Ephraim; to adduce ideas and reasons to substantiate this statement will be our pleasure as we proceed along.

President Young delivered a discourse in the Tabernacle, Salt Lake City, Oct. 8th, 1855, from which the following are extracts:

"The set time has come for God to gather Israel, and for his work to commence upon the face of the whole earth, and the Elders who have arisen in this Church and Kingdom are actually of Israel. Take the Elders who are now in this house, and you can scarcely find one out of a hundred but what is of the house of Israel. It has

been remarked that the Gentiles have been cut off, and I doubt whether another Gentile ever comes into this Church.

"Will we go to the Gentile nations to preach the Gospel? Yes, and gather out the Israelites whereever they are mixed among the nations of the earth. What part or portion of them? The same part or portion that redeemed the house of Jacob and saved them from perishing with famine in Egypt.

* * * * *Ephraim has become mixed with all the nations of the earth, and it is Ephraim that is gathering together.*

"It is Ephraim that I have been searching for all the days of my preaching, and that is the blood which ran in my veins when I embraced the Gospel. If there are any of the other tribes of Israel mixed with the Gentiles we are also searching for them. * *

* It is the house of Israel we are after, and we care not whether they come from the east, the west, the north or the south; from China, Russia, England, California. North or South America, or some other locality; and it is the very lad (Ephraim) upon whom father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite, and the Book of Mormon was revealed to him, and while he lived he made it his business to search for those who believed the Gospel. * * *

* You understand who we are, we are of the house of Israel, of the royal seed, of the royal blood." (Journal of Discoures, Vol. 2, pages 268-9

[TO BE CONTINUED.]

A LAMANITE ORATION.

Following is a speech delivered by Moses, the high chief of the Yakimas, the Cascade or Walla Walla Indians, as translated almost verbatim by a gentleman of high standing and culture for the Omaha *Herald*. It was spoken in a Grand Medicine Council of Chiefs at Kittitass Valley, Washington Territory. Moses is a portly, dignified warrior, who dresses neatly and is very reserved. The speech is full of pathos and force, and is a scathing rebuke to the whites for the unjust policy pursued in regard to the remnants of the Lamanites:

CHIEFS. We have heard from the great White Father and the great White Chief at Washington. We have asked to give us peace, and let our old women rest on these lands that belong to the great chief of our fathers. We have asked them to let our young men and young women go free, to fish where they will, hunt where they can. We have asked them to take away their soldiers, their agents and their traders, and let us all, old and young, buy where we want to, and sell where it suits us. We have asked them to set us free, and not tie us down like wild ponies are tied down—to a stake on the sage lands. We have asked them to let us have our own religion, our own preachers, and our own places to meet the Great Spirit, and talk with him in our own way—in our own belief. We have asked them to make a good straight road, that all the white men and the black men, and red men could travel on it in peace, and not push each other off in anger. We have asked them to say the same good words to us that they have said to the whites and to the blacks, and to keep their words as the water in that lake, (Moses Lake) keeps among its rocks, and not sink away or roll over. We have asked them to let our young braves go as free as their young braves, and to be as strong and as kind as they are to us. We have asked them to punish our bad people under the same laws they punish their bad whites. We have asked them not to kill our old men and women, because some of our bad young men had done wrong, when the bad whites stole their lands, their ponies, and made them drunk on bad firewater (revenue whiskey). We have asked them to make strong words with us now, and keep them strong as long as these waters run (Columbia river) or

that mountain (Cascade) stands. We have asked them to let us go to where the sun rises, when we want to see the Great Father and talk with him, and to come where the sun sets when we want to rest from our long trail—just tha same as his white children come and go and go and come. We have asked them to hear all our people have to say, to come and see us—to see how poor we are, to see how sick our old men are, and to see our naked bodies and bleeding feet. You see how the grass has died away from these lands they have tied us to; how the deer and fish have gone, and how our children cry for something to eat. We have asked them to take pity on us, and not get angry with us and drive us like dogs on to the sharp briers and rough stones, away yonder to where no water runs, no grass grows, no fish swim, or deer trail.

The Great White Father and the Great White Chief have ears but they do not hear the poor Indian cry for help. They have hearts but they do not feel the poor Indian's pain. They have fine clothes and big houses, and they do not care for our own torn blankets and poor wigwams. They say we are savage; we are all bad; we are all too poor to be allowed in council, or smoke the pipe of peace with them, and they must leave us to go down and die in the white agent's pens, like the salmon die in your nets. They hear not our cry for help, care not for our wants and pity not our old men and young children.

They hear the cry of the black, but cannot hear us. They hear the cry of the yellow men (Chinese) but cannot hear us. They hear the cry of the other colors, but cannot hear us. Their hearts have turned to stone, their eyes look blood, their hands are very cold.

Chiefs, what can we do? The white men are as many as the leaves on yonder trees—as many as the sands on yonder shores. The Indians are as few as the leaves on one tree, or the sands on one shore. If we go to war we will all be shot down like dogs; if we stay on the reservations we will all starve and die, like salmon out of water. Let us go to the white man's chiefs, and tell them to go to the great White Council (Congress) and get their great council to set us free, as it set the black man free and as it set the yellow men (Chinese) free. They have many ears and many hearts. Some of them will hear and answer. Some of them will feel our pain and will take pity on us. Then the great papers will tell all the good whites how poor we are, and we will be set free to go and hunt where the game is, fish where the salmon runs, and to raise our ponies and corn where grass grows and the rains fall and the waters run. Then, if the Great White Council will not hear us, or is cold and stony let their soldiers then come, and we will fight and die on our own grounds, and die brave and good, and cry no more. Chiefs, I am done; my words are spoken."—*Deseret News.*

FEMALE DRESS.

To the ladies their dresses have always been a subject of the deepest concern, and the ladies of to-day are neither better or worse in this respect than those of their sex who lived in the last generation, the last century, or, indeed, at any other time since the primeval fig leaves were discarded. During the last two or three hundred years the female dress has undergone nearly as many changes and modifications as there are hairs upon the female head. The body has been long and short; loose and tight-fitting; trimmed, and plain, and bare; hooked behind and hooked in front; built up close to the chin, and cut down to—well, more or less inches below the shoulder. The skirt, too, has passed through every gradation of "fulness," as well as of length. First, a little fulness at the back; then, a little fulness at the front; then, a little fulness all round the waist; and then, *much* fulness everywhere—and all soon to be succeeded by exact opposites! And

then what of frills, tucks, and flounces; gathers, plaits, and folds; basques, kilts, and underskirts; polonaises, panniers, and aprons; bows, buttons, borders, braids, and other "beautifiers;" sashes, gimps, and fringes, with all their multifarious adaptations? Surely, there never was such an ever-changing, inconsistent, whimsical, thing in this world as the skirt of a woman's dress! And as to the length of the skirt? Well, sometimes its length has extended to a few inches below the knee, at other times it has been so long as to necessarily trail the ground; between these two extremes the length of the skirt has unceasingly graduated.

Now, if the satirical pencil thrusts of Hogarth and his compeers, Leech, and those of his time, were resultless? if the faultless diction of Addison, the uncompromising and emphatic wit of Steele, the direct and pungent sarcasm of Pope, and the spiritual admonitions of divines like Bishop Berkeley were without avail; if the square acres of space devoted by the old *Tatler*, *Spectator*, *Guardian*, etc., to the habilimentary absurdities and extravagances of a past age were so much waste of space and printers' ink, what hope of success can we have in our tilt against female dress? Irony, ridicule, and sarcasm are weapons which, as we have seen, have always proved innocuous; but we have an advantage over our predecessors because the tendency of female dress at the present moment is, to speak with becoming mildness, slightly voluptuous. It is singularly strange that this should be so; for, whatever be the faults of the age, the average English lady of to-day has a sense of modesty and an uncompromising hatred of indecency or anything that bears the slightest resemblance to it which we believe has never been equalled and certainly never excelled. Upon these points, therefore, our modern English lady may be vulnerable, though for sarcasm and ridicule she has supreme contempt.

Now, a year or so ago, the skirt was full and ample, but the fashion was to tightly stretch the dress round the body, whilst a ridiculous ugly lump of dress stuff was piled up and carried behind which gave the wearers the appearance of erect kangaroos. This fashion, neither lovely nor modest, has passed away; but it has been succeeded by a fashion which if decidely more æsthetic is decidely more immodest. We do not desire our ladies to envelope themselves as thickly and heavily as the ladies of Russia during a severe winter, or to make themselves resemble an engirdled feather bed after the style of the Esquimaux. We are not anxious for them to adopt the Grecian underskirt, the bloomer costume, or the fuller trousers of the Turkish and Indian ladies; and we heartily pray them to eschew the more recent American eccentricity which Mrs. Mary E. Tillotson, of New Jersey, described two years ago at the congress on female dress at Philadelphia, as the "comfort favouring, labour-lightening, life-preserving garmenture of dual form for the legs." But we do wish our ladies to dress in such a manner that the words—indecent, sensual, immodest, voluptuous, cannot by any process of reasoning, tortuous or direct be justly used towards them.

Now, the two primary objects of dress are warmth and decency; with the first we have here nothing to do, but the last named is all important to our present purpose. From rediculous amplitude of skirt and boddice the ladies seem to be fast flying to the utterest extreme. Jackets, mantles, shawls, and wraps are becoming rapidly scarce; and it is the present delight and ambition of our incomparable women, it would seem to appear in the public streets in their "figures." Fashion is a tyrant; a year or two ago it would have been deemed an utter impropriety for a lady to have been seen a hundred yards from her home in "figure!" But, still, we should not so much object to the present fashion if the "figure" were not displayed so very distinctly—every indentation or protuberance of the body is made to very plainly declare itself. At the present moment, in fact, with the temperature at fever heat, the female, attire is so attenuated and close clinging as to set off and display in the minutest detail the whole contour of the frame which it is ostensibly meant to veil. With every step the very working of the muscles is palpably evident,

and we are almost persuaded that the female portion of society are beginning to too practically believe in the adage that "beauty unadorned is adorned the most." Modesty is relative. When we see a fishwoman or chip girl forging forward with her heavy burden on her head, her hips swinging and her whole body oscillating with every step, we pity the hard lot which compels her thus to publicly exhibit herself—and that is all; but when we see the portly matron of "good society," or the blithe and graceful young lady, unecessarily exhibit herself in the public streets in an analogous fashion the sight appears to us exceedingly vulgar, and seems to bear a striking likeness to simple refinement of indecency. It has been said, written, and sung hundreds of times that the loveliest work of God is the divine figure of a lovely woman, but this truth does not warrant the exposure of the female form voluptuously and too barely clad. To cover the body is one thing, to chastely and gracefully drape it is another thing entirely.

Not only is the female dress of the present moment scant, tight and bare, but it covers forms that are apparently of wonderful perfection. A faulty figure can scarcely be descried in the street now! The tendency is decidedly to *enbonpoint*, with every bodily thing to match. This all makes the matter worse. Whether some of the perfect figures we see daily are simply perambulating falsities; to what extent the females who walk about so pronouncedly and symmetrically developed are acting a lie, it is, of course, impossible for us to say. A few days ago, however, it was our privilege to view the stock in trade of a corsetmaker, and we then saw such a heap of *pads*, of single and dual form of all sizes, colours, makes, and shapes, as was a revelation to us; and now, every time we meet one of these closely-trimmed, well-developed matrons, or damsels, we cannot help wondering if the form we see before us is all real, live flesh and blood, or whether a very considerable portion of it is not composed of horse-hair, straw, or dried seaweed.—*Liberal Review.*

Two Sides.—Remember that all questions have two sides; one is the right side, the other is the wrong side; one is the side of justice, the other injustice. If you take the right side, the just side, ultimately men, however much they may oppose you and revile you, will come to your support. Earth, with all its powers, will work with you and for you, and heaven is pledged to conduct you to complete happiness. If you take the other side, there is no power in earth or heaven that can lead you through successfully, because it is appointed in the counsels of heaven that justice and truth alone can prevail.

Prince Albert's Mausoleum.—Olive Logan, in a letter from London to the New York *Graphic*, says of the mausoleum which Queen Victoria has raised to the memory of the Prince Consort—"The entrance to this sanctuary is so scrupulously guarded that even the Queen's children can not enter there without a written permit. An exception to this rigorous rule is made on the anniversary of the Prince's death—the 14th of December—when, after services held in the presence of the Queen alone, members of the royal family and certain officers of the household are admitted. Eye has not hitherto seen the equal in magnificence of this mausoleum; imagination can scarcely conceive it; words are quite powerless to describe it. The rarest pictures, the choisest statutes, the most gorgeous gems known to our comprehension, glitter and glow with an almost barbaric splendor on every hand. It has already cost £5,000,000 sterling, and is not yet finished. Those who have seen the Albert Memorial in Hyde Park, will have difficulty in understanding how anything could be grander than that; but that monument to departed greatness is a Delft plate to a Sevres vase compared to the souvenir to her consort which the Queen has erected at Windsor. So great is the gorgeousness displayed in this tribute that one can not help wondering what finer or more imposing erection mortal hands could raise in England over the body of the Queen herself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 26, 1878.

"UNITED WE STAND."

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ONE of the most important elements of success is unity; the old fable of "The bundle of sticks" originated in pre-historic times, and all subsequent experience and history serves to demonstrate this one truth of observation and fact. While acknowledging this, the whole course of modern times in habits of thought and practical working, seems to run counter to the long accepted idea; disintegration follows dissent, sect follows protest, and individualism is considered the highest fruitage of liberty, and the best prophecy of the future.

Where earnest advocates of unity are heard, its realization is only considered practicable in great issues, or on "burning questions;" the vast detail of thought, the processes which alone can lead to sure conclusions on great matters are altogether ignored; and an apparent unity, as a rule, only shows the utter lack of strength, by virtue of antagonism and repulsion in detail; even where unity is exhibited, it is far more often predicated on fealty to tradition and party, than on the comprehension of any principle involved; hence at many an election in Old England, men vote for the "blue" or "yellow," with but the most fragmentary idea that these colors represent any policy or conclusion; the "father voted 'blue,' and I shall vote the 'blue,'" or "our family always voted 'yellow' or 'orange,' and I shall vote the same;" this is *the virtue* of unnumbered "freemen," and of much of the suffrage of this boasted land, and the approaching election will probably develop quite as much fundamental ignorance as any which preceded it.

In the United States, where popular intelligence is supposed to outrank the European standard, we have in many instances coupled with an enlarged suffrage simply an enlarged partisanship, as reckless of consequences and as pernicious in fact, as the spirit of division could desire or expect; and in practice this descends to depths and produces results which in comparatively staid England are unknown; every man becomes more or less of a politician—a partisan, and more or less interested in perpetual change; most politicians are place-seekers, and universal wire working, creating expectancy of office, demoralizes industry and invites restlessness, which again reflects on homes and family, and increases by every opportunity until agitation is the normal condition of society, and stability its exception; while for many a position

(into which politics should never enter,) the best men stand aside until the moral, social, and political atmosphere is polluted by the breath of ignorance, incompetence, and fraud; party rules, and misgovernment and "every unclean thing" flourishes in defiance of the best of theories, and contrary to the spirit and genius of a God given Constitution.

In the general as well as detailed economy of rule and practice among the Latter-day Saints, these anomalies disappear; the burthen of education and friction of discipline leads far beyond these narrow contracted ideas of party and partisan success, and to be subjected to the *regime* of modern practice and life could not be other than subversive of every hope and destructive of every quality which is accounted a desirable element of success. Unity is of course considered absolutely indispensable, but an unity based on ignorance, on force, or pressure of any variety, is not the unity they seek; that unity which is based on intelligence alone, on an appreciation of fundamental truth, and of advanced truth as applicable to desired results, is the only platform on which to predicate lasting success; other men may be one to meet the exigencies of party, but when the momentary necessity disappears, the unity is but a rope of sand; other men may be one by the usurpations of assumed authority, but this is the "dead sea" of practical unity, whose waves lashing forever a bleak shore only throw up "mire and dirt;" other men may be one by virtue of blind zeal and sheer fanaticism, but many bitter regrets and life-long burthens testify to the quality of a tree producing so ungenerous and undesirable a fruit; other men have been the exhibitors of unity at the behest of intelligent leaders, and good may have accrued to the masses because of joint effort, but even this good was far, far below its legitimate appreciation, application, and value, because of the non-intelligence of those affected by it.

The institutions of the Gospel are intended for, and will enlist the humblest recipient or believer; all the faculties are subject to the inspiration of its spirit; the essential agency of man by it is honored, captivated, and educated; all the forces of being are purified, consecrated, and directed; detail is comprehended, and final issues measurably yet gradually understood; there is intelligent unity, undivided effort, concentrated action; and the results, while expected, are inspiring and confirmatory of both theory and practice.

"If ye are not one," the Savior said, "ye are not mine," and in heartfelt and intelligent appreciation of a desirable unity, he besought the Father for those whom he had given him, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us;.....I in them, and thou in me, that they may be made perfect in one." This God-like, Christ-like unity the world deprecates; division is considered the safeguard of free institutions, party the panacea for the ills of political and religious life, and when union characterizes in more than usual degree any section of the people, it is considered dangerous to the highest interests of the commonwealth, and subversive of the spirit of freedom, whose best aspect is supposed to be closely allied to license; any marked unity suggests monopoly, encroachment, else the tyranny of ignorance or design; for masses to act by virtue of intelligent purpose and for understood ends, appears foreign to the spirit of the age, and only to be met by the suppression or withdrawal of hereditary, acquired, or conceded right by mob violence or stultifying legislation.

If the premises are sound, the results of the Gospel can only be realized in unity; any other product would libel the supposed authority or supposed revelation, and the promised spirit would only be neutralized, if contention, party, sect, and individual opinion were cultivated or allowed; all promises would be falsified, all expectancy would fail, all the future would be jeopardised; anarchy, chaos, and destruction are inevitable upon non-education, false education, or any mixed education, as the product simply of man's wisdom, or human comprehensions of his needs and future.

In the pursuit of a promised and expected future, the Latter-day Saints are one, no question as to the value of their ordinances or institutions is ever entertained, no question as to the policy of their leaders is upon their programme, no question as to doctrine or life obtrudes itself upon their general assemblies, no divided authority claims their suffrages, no jealousies disturb their course; there is unanimity, order, intelligence; the President of the Mission is sustained by the authorities and by the Saints in Zion; he is also sustained by the Presidents of Conferences and by the Traveling Elders, these in turn are sustained by the local Priesthood, and the whole sustained by the body of the Saints, and no more zeal or interest is expected of the presiding officer than of the last baptized, only as he may be possessed of greater intelligence, or have placed upon him greater responsibilities. There is in the Church of God a place for every individual, and each can know his place; if a man is not called as yet to preach, he is called to testify to that which he has received; if a woman is not called upon to preach, she is expected to warn her neighbor; and every one is expected by consistency of action and a good example, to demonstrate unceasingly the power of the Gospel and the guidance of the spirit which they have received.

This is a unity worth possessing, it is *a living unity*, unity of faith, unity of spirit, unity of pursuit, unity of life, the whole as the product of intelligence; each man knowing and understanding his desires and aim, each man independent by virtue of personal testimony of any authority, yet each man dependent for sympathy, for assistance, for sustenance upon his fellow; each man an unit by virtue of his agency, yet blended into one with every believer, and with the Father and the Son by the indwelling of the promised spirit; to men thus inspired (even when few in number) there is nothing impossible, but when welded into Branches and Conferences, when forming a general Mission, they are a mighty power in the land, and if humble and diligent, God is ever with them of necessity and of constraint; but greatness and influence will inevitably be more apparent when gathered into communities, when moulded into a nation and reaching to a kingdom; all the attributes of a higher civilization will nestle there, human interests, human action, and human destiny will be one, there will be one rule, one authority, one spirit, one party, men will call it "The kingdom of God upon the earth," without division, contention, usurpation or fraud.

This unity is the insignia of divine authority, the stamp of divine approval, the promise and prophecy of a divine triumph and success; at present by many men considered insignificant or untimely; by others "a delusion and a snare," by more as a passing meteor, a momentary illusion, a transient and obnoxious excrescence on the battle ground of life, yet possessing as an inherent, funda-

mental, and indispensable feature that unity which men aim at. yet deprecate, wish for yet repudiate, pray for yet deride, and claim as belonging to the future, yet seeking to crush and extinguish in the present, forgetful of the authoritative maxim that "a house divided against itself cannot stand," and ignorant that unity is only the product of inspiration and revelation practically applied, for "Except ye are one ye are not mine." H.W.N.

APPOINTMENT. — Elder W. J. Beatie is appointed to preside over the Leeds Conference, in place of Elder C. D. Evans returning home.

NOTICE.—A good stock of tracts and books on hand waiting purchasers.

HOME CORRESPONDENCE.

Harlech, 6th August, 1878.

Dear brother,—Please send 200 of your new tracts.

We are both in good health and greatly enjoying the spirit of our mission.

I have been traveling alone since I returned from my visit to the Birmingham Conference until the middle of July, when I met Bro. Williams in Carmarthenshire, then we traveled together holding many open-air meetings in the unpreached districts of that country. We met Elders Parry and Emery on Saturday, August 3rd, in Llanidloes, and held two large open-air meetings with them on Sunday: we seperated with them on Monday, they leaving for Merthyr, *via* Brecknock shire, and we taking our line of march along the sea coast of North Wales. We have held a meeting every evening since, having congregations of from one to four hundred quiet and orderly listeners. We stay and hold meetings in the larger towns, and in the small villages we distribute tracts as we pass through them.

We feel encouraged in our labors realizing that the Lord is with us, blessing us with his Spirit, while endeavoring in our humble way to preach the Gospel and spread the Cause of Truth.

Your fellow-laborers in the cause of righteousness,

W. J. LEWIS.
W. W. WILLIAMS,

MINUTES OF A CONFERENCE

HELD IN THE CENTRAL HALL, CHAPTER ROW, SOUTH SHIELDS, SUNDAY, AUGUST 4, 1878.

Present on the Stand—Wm. Budge, Prest. of the European Mission; Elders Naisbitt and Nibley from the Liverpool Office; Royal B. Young, Prest. of, and Elders J. Taylor, J. Cowley, and J. O. Young, Traveling Elders in the above Conference.

10.30 a.m.

Conference called to order, and service opened as usual.

Prest. R. B. Young then briefly stated the objects of the Conference, saying he was pleased at having the privilege of meeting with the Latter-day Saints. It was not often they had an opportunity of enjoying the society of so many together who had covenanted with God to obey his laws and keep his commandments. He trusted that while they were assembled they would have the Spirit of the Lord in their midst, this he realized as indispensably necessary to enable them to transact aright whatever business might come before them.

Prests. McMillan (Newcastle), Cox (Southchurch), Reece (Stockton), Middleton (Murton), Parish (Sunderland), Douglas (South Shields), briefly stated the condition of their various

Branches, the reports as a whole being highly satisfactory. There being no representative from Middlesboro and Hartlepool, Elder J. W. Taylor gave a favorable account of both. The former Branch, organized in Dec. 1875 with 10 members, now numbers upwards of 100; in the latter Branch, although few in number, the Saints were feeling well.

Prest. Young next reported on the whole Conference, stating that there were now upwards of 400 members. Financially and otherwise the Conference was in good standing, with of course solitary exceptions. In exhorting the Saints to live up to their duties, he stated that he was proud of the Conference as a whole.

Elder Nibley said, although not personally acquained with the Saints of the Conference, yet he could testify to the good words that had been spoken in their favor by their President and the brethren; he realized that the Spirit of the Lord was in their midst, and from what he knew of the business of the Conference so far as brother Young was concerned, he had kept things straight and very creditable to himself. They had also been very diligent in the distribution of tracts; indeed, the Conference had done as much as any other in the Mission, according to their numbers, in spreading the Gospel of Jesus Christ, which shewed that they were feelIng the obligations resting upon them as Latter-day Saints towards those around them. They had a great work to perform, and *now* was the time to carry it on. He had, in his experience in Utah, noticed men who had come from England and elsewhere, and had left the locality in which they lived without scarcely letting anyone know what they were—without ever testifying to the truth they had received, and he had known those same men were often uneasy, and never seemed to rest content until they came back to fill a mission, trying to do the very work which ought to have been done before they left; some, however, never had the privilege of returning, and they remained discontented still. But so far as he knew, the Durham Conference had done well, and the Records in Liverpool spoke largely in favor of the Saints composing the same, yet the Gospel was not only to them, but to all who would receive it, and he urged upon those present to do what they could to diffuse the truth, and by no means to be discouraged if their labors did not bring forth fruit all at once. People were not always prepared to receive the truth—some might ponder for five, ten, or twenty years before they could embrace it; however, we each have to sow the seed as we move along, and if good seed is sown we shall reap the reward. As he had before remarked, then, they had a mighty work to perform, but there is everything to encourage; the Gospel is reasonable, plain, and simple, and when men feel the influence of its spirit they are encouraged to testify before the world that they know of the doctrine, and have received the truth. This testimony comes because of obedience to the commandments of God—of being born again of the water and of the spirit. In conclusion he counseled all to live by every word that proceeded out of the mouth of God, observing all the ordinances which He had commanded; failing in this, they would not receive the blessings promised to the faithful.

Prest. Wm. Budge said he was pleased to make the acquaintance of their President and the Elders from Zion who were laboring in the Conference; he introduced himself as their brother and fellow-laborer in the good work of God, in which all of them no doubt took a deep interest. He trusted that through the present series of meetings the Lord would bless them abundantly, and bless those who occupied the time in instructing them, for the Lord has promised to bless the Saints and to bless his ministers, so that when they speak in the congregations of the Saints, each might feel encouraged in their work and partake of the Spirit to guide them in their reflections; all need encouragement, and these meetings are calculated to place within reach many blessings, inasmuch as we come prepared for the purpose of receiving them from our heavenly Father. It is a pleasure to meet so many of the brethren and sisters who rejoice in the Gospel of Jesus Christ, and whose only object in

life is to serve God, to learn his will, and to help to build up his work. This is the spirit which came from God when they received the Gospel, and it was the spirit they had prayed for since that time, for they had been praying and striving to receive God's blessings, and to live in and enjoy the light of his countenance, yet we are but children in knowledge; even those who had the most experience, if there was a difference between them, knew very little; they had received but a very limited understanding of the things of God, and there are many things revealed for their good which are not yet fully comprehended, but if the hearers enjoy the Spirit of God it will assist them to learn more, enlarging their understanding, and increasing their faith, thus helping them to be more effective instructors in the things of God, Prest. Budge then went on to speak of the "new life" the Saints had entered upon after they were baptized into the Church, of the knowledge they had received in becoming members of the household of faith, and of the necessity of living up to the letter and spirit of their religion. Speaking of Zion, he said, many of the Saints had a strong desire to be gathered there. "Why, if we could only get to Zion what a great blessing it would be, how fortunate!" This was a remark that was often made. Well, he considered it would be a great blessing, it would be fortunate; and he prayed his heavenly Father in connection with his brethren, that the time might soon come when they would be gathered home, although when they reach there they have still to continue the lesson, they have still to gather experience in this "new life," that begun when they seperated themselves from the influence and associations of the world, they must continue in the same direction, learning a little more, acquiring a little more faith, and thus prepare themselves in the hands of God, if they were faithful and sought to serve him, to do a little more good. The change expected through the Gospel, the change that God had promised, was one that would prepare them for eternal life, and fit them to finally live in the presence of God; but what a change there must be before they were fitted for that life! Could they now live in the presence of God? Could they enjoy his glory? Could they appreciate that condition? No! The change necessary to fill them for that life had not yet been brought about, but it was being brought about by degrees. We learn "here a little, there a little," partake a little more of his Spirit, become a little more faithful, a little more devoted to his cause, and earnest in helping to bring to pass his purposes; this is true, and that spirit will increase upon each one from the present time until they enjoy the fulness of God's blessings, providing they are faithful and strive to understand and to serve him. The Prest. then proceeded to give an account of the work that was going on in Zion, of the Temples that were being reared to the name of the Most High, of the good feeling and unity manifested by the Saints in regard to the latter day work; and concluded by expressing the hope that their meetings might benefit them very much, that they might be strengthened in faith, and renewed in their determination to serve God thro' good and evil report, and that the time might soon come when all would be liberated from these lands

Benediction by Elder J. O. Young.

[TO BE CONTINUED.]

THE RESPECTED DEAD.

The relatives of the late President George A. Smith, of revered memory, have erected over the tomb wherein rests the remains of that great and good man, a very handsome monument of marble, with granite base. It stands 13 feet 6 inches high, and the following historical inscriptions are upon the panels of the monument, in neat and clearly cut letters:

In memory of George Albert Smith, born at Potsdam, St. Lawrence County, New